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ABSTRACT

Research has documented that students display culture-specific differences when interacting in multicultural classroom settings. Considering the possible misinterpretations and difficulties for both foreign students and instructors in United States institutions, it can be argued that instructors should be made aware of these differences and strategies for bridging potential intercultural gaps. A study was conducted to investigate the practical applications of multicultural education conceptualizations in an urban area with several cultures. It found that out of 27 elementary school districts, only one has a specialized department created specifically for disseminating multicultural education information. The study also revealed that several other districts were aware of the importance of cultural differences but did not have funding available to train teachers effectively in this area. With the increasing influx of immigrants to the sample area, the results suggest that increased public awareness is needed to gain funding for creating new training programs and to further develop existing training facilities. (A description of the specific training process and content of the existing multicultural education program are included.) (Author/HTH)

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PRACTICAL APPLICATIONS OF MULTICULTURAL COMMUNICATION THEORY IN THE CLASSROOM SETTING

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Abstract

It has been well documented that students display intercultural differences when interacting in multicultural classroom settings. Considering the possible misinterpretations and difficulties for both foreign students and United States instructors, it is argued that instructors should be made aware of these differences and strategies for bridging these potential intercultural gaps (e.g., a Vietnamese child who has been taught in his/her culture not to interact with the opposite sex may be labelled as uncooperative when he/she is reluctant to join in a physical education class game). After reviewing pertinent literature concerning multicultural classrooms and various scholars' suggestions, the present study investigated the practical applications of multicultural education conceptualizations in an urban area comprised of numerous counties with several cultures. Out of 27 elementary school districts, only one had a specialized department created specifically for disseminating multicultural education information. The specific training process and content of the program are offered. Several other districts were aware of the importance of cultural differences but did not have funding available to effectively train instructors in this area. With the increasing influx of immigrants to the sample area, it is suggested that increased public awareness is needed to gain funding for creating new training programs and to further develop existing training facilities.

Practical Applications of Multicultural Communication Conceptualizations in the Classroom Setting

As children grow, what they learn and the ways in which they learn influence their thinking and behavior. In other words, education shapes individuals. From the view of a child, education is finding a way to certainty; the child wants to know what he/she should do about everything, how he/she should do it, and he/she looks to the adult--to the education process--to help him/her (Henry, 1976).

Educational systems are, in turn, the reflections of a culture's values, beliefs, attitudes, and hopes for future generations. Viewing education as a social process, it is not only a product of culture but also one of the many pathways to enculturation. The child learns in the ways of his/her culture. It is important to note that one acquires not only a unique way of thinking from his/her particular language but also different ways of behaving. Johnson (1971) stated that if speech patterns are different for different cultures, it can be expected that the nonverbal communication patterns would also be different. Hence, different cultures will have different sets of educational behaviors, expectations, and norms.

Some of these differences are examined in terms of cultural attitudes about (a) curriculum, (b) instruction, and (c) interaction within the classroom. To stress the young age at which culture impacts students, this paper focuses on elementary educational systems. Saville-Troike

(1978) stated that by the time ethnically different children

> begin their formal education . . . they have already internalized many of the basic values and beliefs of their native cultures, learned the rules of behavior which are considered appropriate for their role in the community, and established the procedures for continued socialization (p. 7).

The first years of school, usually four to eight years long, are called elementary school, grammar school, or the primary grades. They are for children six to fourteen years of age. Elementary schools are available, if not mandatory, in most countries today.

After documentation of various educational diversifications across cultures, numerous implications for multicultural classrooms and various scholars' suggestions are considered. The practical applications of multicultural education concepts are then reported and discussed for an urban area comprised of numerous counties with several cultures.

Cultural Attitudes about Curriculum

Cultures have diverse attitudes about what subjects and areas of knowledge should be taught and learned. Some basic subjects such as mathematics, the native language, and physical education are common to most elementary curricula but some variances are notable. For example, a strong emphasis on acquiring skills in arts and crafts and in technical and vocational fields, as well as an encouragement of cultural awareness are evident in the primary cycle of Mexican education. Folklore, especially music and dance, receives considerable attention, while there

is a smaller emphasis on mathematics and natural sciences (Becker, 1983; Ignas & Corsini, 1981). In contrast, in Chinese primary education, the Chinese language, mathematics, politics, music, physical education, and drawing constitute the curriculum (Ignas & Corsini, 1981). Similarly, Japanese elementary school subjects include the Japanese language, mathematics, science, social studies, music, arts and crafts, physical education, and morals education. However, two to three hours every week are required for special activities after school, including club activities, assemblies, school ceremonies, and excursions (Ignas & Corsini, 1981).

A different type of additional activity is engaged in by Russian students. A lesson in "labor" is given once a week. It may include how to use scissors, sewing, clay modeling, the construction of simple machines, working in the school garden, or doing "socially useful" work in the community (Thut & Adams, 1964). Subjects most emphasized in Russian elementary schools include the native tongue and mathematics, but Russian history, geography, and the natural sciences are also included. It is expected that the students develop national identification and political awareness even at this early age (Ignas & Corsini, 1981).

Cultural Attitudes about Instruction

Divergent ways of disseminating this classroom information to students exists in different parts of the world. In Vietnam, textbooks are scarce, so the only source of knowledge is the instructor. Lessons are dictated for the students to write in their notebooks (Becker, 1983). The same method of instruction occurs in Latin American countries (Thut

& Adams, 1964). These can be contrasted with industrialized societies. Tools for learning are abundant, including textbooks, workbooks, films, audiotapes, and library sources (Ignas & Corsini, 1981).

An instructor, being the only source of information in poorer societies, might have an impact on the attitudes toward instruction, in general. For instance, Vietnamese students have extreme respect for their instructors and consider them to be honored members of society; the instructor is extremely respected as a symbol of learning and culture (Becker, 1983). Similarly, Mexican instructors are held in high esteem by students (Becker, 1983). Especially in rural areas of Mexico, the instructor is seen as a community resource and a possible leader (Ignas & Corsini, 1981). Germany, however, is an industrialized country, yet the personal opinion and evaluation of the German instructor are as highly valued as in undeveloped nations. It is not customary to disagree with or to contradict him/her (Ignas & Corsini, 1981).

Interaction in the Classroom

Various cultures have rules, norms, and expectations concerning classroom behavior, including the instructor's actions as well as those of the students. These expectations set the atmosphere for the learning process. Student participation in class, and student-instructor and student-student interaction are also influenced.

Some cultures impose rigid structure and formality in elementary settings. Discipline is strict. For example, in Mexican classrooms, as well as those in Germany, southern Italy, and the West Indies,

students rise when an instructor enters the room, and address him/her with an appropriate greeting. In these cultures, etiquette is constantly observed and enforced with little variation (Ignas & Corsini, 1981; Wolfgang, 1979). Even more formality exists in Vietnamese schools where students stay in the same room all day, while their different instructors move from room to room. Between classes, the Vietnamese students line up outside their classroom, waiting for the next instructor to arrive. Once the instructor arrives, the students are granted permission to quietly follow the instructor into the room and sit at their assigned seats as roll is taken (Becker, 1983).

This formality differs from the informal and unstructured Israeli Kibbutz learning environments. Students move from their desks or leave the classroom at will to sharpen their pencils or get a drink. They talk among themselves even during oral lessons and hum to themselves while writing (Andersen, 1984). Concerning decision making, the instructor chooses a project only after consultation with the class. He/she presents them with the suggestions from which a project is to be chosen, but the final choice rests on the decision of the class (Spiro, 1958).

Methods of learning are not so democratic in other cultures. For instance, classroom procedure in Vietnam involves lecturing, listening, taking notes, memorizing, and reciting. Student presentation and discussion are extremely rare. Students refrain from volunteering an answer in class. The Vietnamese culture encourages virtually no interaction at all in the classroom. Becker (1983) found that Vietnamese students do not even use head nods in response to the instructor. Having

seventy or more students in one class might also restrict this acknowledgement (Becker, 1983). The student is not encouraged to experiment with or evaluate ideas, but rather to memorize; learning by observation is stressed over learning by discovery (Binh, 1975).

A goal of German education that constrasts with Vietnamese education is to obtain positive experiences from personal observations and judgments in learning. All aspects of learning are emphasized--cognitive, affective, and practical. A whole and complete job is expected of students' assignments (Ignas & Corsini, 1981). Student participation is encouraged, but the student's responses are directed toward the instructor, not the class. Students are encouraged to bring into the classroom what they experience and observe on the way to school (Kazamias & Missialas, 1965).

In Mexican classrooms, as in German schools, participation is encouraged, but order is required. As in Vietnamese classrooms, Mexican student-instructor interaction is limited by overcrowding. However, students are graded on the ability to generate ideas orally, read aloud, recite, and present oral interpretation (Becker, 1983).

Some cultures emphasize learning in groups, rather than individually. The Japanese are dedicated to the proposition that students learn best in groups and by repetition and drill. Although much of the Chinese school day consists of classroom study, students also work in groups and engage in large and small group discussions (Ignas & Corsini, 1981). In both cultures, students have been described as reticent, quiet, well-disciplined, and emotionally restrained (Wolfgang, 1979).

Like the Japanese, Russians believe in the teaching method of drilling. A semimilitary atmosphere is created in Russian elementary schools with the extensive use of lecturing and drilling, military marching, and the precise relationship between students and instructors (Thut & Adams, 1964).

In contrast, Canadian students question an instructor if they do not like an answer he/she gives (Wolfgang, 1979). Likewise, students in an Israeli Kibbutz readily criticize an instructor if they feel he/she is wrong. Close social relationships exist between students and instructors; students even address instructors by their first names (Spiro, 1958). This closeness is also evidenced in southern Italian schools, with frequent touching between students and instructors. Students often greet their instructor with a kiss on both cheeks and put their arms around the instructor (Wolfgang, 1979). In England, the instructor also performs the role of the counselor, encouraging students to bring both personal and pedagogic problems (Ignas & Corsini, 1981).

Although respect is assumed in some cultures (e.g., German, Vietnamese, West Indian, Hong Kong), it must be earned in others. This is true in Canada, but especially so for United States instructors. Furthermore, there is a sharp distinction between the roles of instructor and counselor (Henry, 1976), unlike the combined role of the English instructor.

Implications for the Multicultural Classroom

The incomplete list of some cultural differences in elementary ed-

ucation is enough to have many implications for the multicultural classroom. This situation is becoming more common with the high influx of immigrants to the United States each year. Hence, it is important for instructors to become aware of the significance of cultural differences. Students may fail in school because of a mismatch between their procedures used to make sense of the world and those used by their instructors who generally come from a more socially powerful group. Strom and Johnson (1981) found that Mexican school children bring with them a set of educational experiences that can undermine their academic adjuctment and success in United States schools unless these experiences are understood by instructors. A report by the Hispanic Policy Development Project showed that 45 percent of all Chicano-Mexican American and Puerto Rican students who enter school never finish and that 40 percent of all Hispanic students who leave school do so before reaching the tenth grade (in Fuentes, 1984).

Knowledge of the behavioral differences in the educational context among cultures can benefit both instructor and student. An instructor who is unaware of these differing backgrounds may incorrectly perceive a student's actions. For example, a student from a society where the instructor is the only source of information may not have learned the self-motivation required when asked to read from four or five textbooks and may be perceived as lazy. Likewise, a child who has been taught in another culture not to interact with the members of the opposite sex may be labelled as uncooperative when he/she is reluctant to join in a physical education class game. Children who are not progressing as fast

as others in certain subjects may not be slow learners but rather may be lacking in the emphasis placed on those subjects in his/her past curriculum. A German student might want to do a more complete job of his/her assignment requiring more time than the instructor wants to allow. When receiving no volunteered answers or head nods from Vietnamese children, instructors may perceive these students as possessing limited intellectual ability. The absence of feedback from these children restricts classroom interaction. Wolfgang (1979) stated that instructors have reported this situation to be unnerving.

The conceivable instances of cultural clash in pluralistic classrooms are numerous. These few examples are enough to illustrate the magnitude and significance of cultural differences in the creation of classroom environments that are either constructive or destructive to instructional effectiveness. It is evident that instructors should be aware of intercultural differences to facilitate the communicative and learning processes for the sake of the students as well as their own.

Instructional Methods and Strategies

Various scholars in the fields of education, anthropology, and psychology have proposed measures for bridging these intercultural gaps. Incorporating administration into multicultural education, Hunter (1971) recommended that change in schools should take place along the three dimensions of content, process, and structure. Changes in content introduce those subjects not previously dealt with in school and the revision of old subject areas. Advocating a very pragmatic approach,

Hunter stated that the content to which young children are exposed should reflect an awareness of ethnic diversity in American society and help them understand both the negative and positive aspects of what this diversity means. Necessary exploration of such concepts as racism, poverty, and inequality in housing, income, and health care should foster active social analysis and social problem-solving skills among the students and instructors. The curriculum should not only project new intellectual/cognitive concepts but also emotional/affective concerns.

Process changes (i.e., human interaction patterns) must simultaneously accompany new content relevant to multicultural education. With administrative cooperation, the entire school should have a relaxed, warm atmosphere with a minimum of rules and punitive sanctions. Programs that isolate and separate children of the basis of intellectual or ethnic differences should be eliminated. Considering communication specifically, Hunter recommended that process change might also include

> changing the questioning patterns of teachers and the use of questions calling for imagination and thought on the part of the pupils rather than mere recall and retrieval . . . Still other changes would affect the entire pattern of pupil and teacher talk in a number of ways: expanding the amount of pupil talk, increasing the amount of pupil-to-pupil talk, acknowledging and dealing with the existence of feeling and decreasing the amount of controlling and censorious talk on the part of teachers (pp. 15-16).

Structural modifications must also coincide with process and content

changes. Innovations in structure involve the ways in which schools and classrooms are organized. In practice, this concept involves direct discussion of cultural differences between all the various students. Problem-solving skills can likewise be applied practically throughout the community by the students. They can write letters to the local newspaper, the city council, the mayor, or the school board concerned with combating inequality in society. Visitors to the classroom may be another resource employed in structural change.

Hunter noted that change must occur simultaneously along all three dimensions or innovations will be doomed to failure. She further stated that when implementing these changes the curriculum should be as vibrant and as different from mainstream content as the ethnic groups treated in the curriculum.

Wagner (1981) focussed on the enhancement of instructor/student and student/student relationships. He offered five suggestions with some practical applications for instructors to help the culturally different student to become an active, contributing member of the classroom. First, the instructor should become knowledgeable about the culturally different student. This can be accomplished through reading, research, interviews, observations, and visits to the child's neighborhood. In this process, emphasis should be placed upon noting custom (e.g., expected male/female roles) and language (e.g., slang usage) differences. Second, an instructor should strive to avoid stereotyping and become accepting. This can be done by emphasizing those ways in which cultures are alike rather than emphasizing differences and sup-

porting the "they-we" or "them-us" syndrome (Rose, 1964). Third, the instructor should accept each student as an individual. Instructors should avoid assuming that all students from a given cultural group are alike. Some culturally different students may require more individual attention. Verbal praise of correct efforts and avoidance in pinpointing minor mistakes may increase motivation in the student who has so much to learn. Fourth, the instructor should help the student become secure as part of the group while retaining his/her cultural identity. Acceptance by peers and encouragement of each student to become not only a learner but a teacher about other cultures is stressed. Lesson plans should include activities and bulletin boards showing contributions of many cultures. Many open class discussions, oral exercises, and lab sessions which cause interaction with lab partners all aid in uniting a classroom. Fifth, the instructor should be him/herself; the students can detect a phony. Instructors should develop teaching styles which help the students have confidence and trust in the instructor. This helps to build a positive learning environment.

Several scholars, in addition to Wagner, have stressed the importance of differentiating instruction according to learning styles associated with students' backgrounds. Gay (1981) noted that children socialized in cultures which prioritize group achievement, cooperation, obedience and deference to authority, and persons over objects tend to be externally motivated, dependent on praise and reinforcement from significant others, and more readily responsive to humanistic, socially oriented curriculum in learning settings. Similarly, Ramirez and

Castaneda (1974) labelled these children "field sensitive." They advocated that a field-sensitive curriculum should be "humanized through use of narration, humor, drama, and fantasy" and should stress "description of wholes and generalities" and be "structured in such a way that children work cooperatively with peers or with the teacher in a variety of activities" (p. 142). In contrast, cultures which emphasize individualism, assertiveness, personal initiative, and material well-being are likely to produce more analytical, competitive, impersonal, individualistic, and task-oriented students. Instructors should match their teaching styles with their students' learning styles.

Two components are included in instructional style, verbal and nonverbal communication. Wolfgang targeted specifically the role and impact of nonverbal behavior in the multicultural classroom in his 1979 article. Hurt, Scott, and McCroskey (1978) provide a rationale for this focus:

> Most people, including students, believe that our nonverbal communication is under less conscious control than our verbal. Thus, our nonverbal messages are seen as more honest reflections of what we are really thinking or feeling at a particular time. Many of the cues students use to make judgments about a teacher's competence or character are obtained by observing the teacher's nonverbal behavior (p. 10).

These observations are true of nonverbal communication in general, but are particularly applicable in multicultural classroom settings. Wolfgang (1979) stated that an instructor can show patience, caring,

and respect for the culturally different students on the nonverbal level by allowing them more time to answer questions, by letting them know the instructor is listening and attentive, by head nodding, keeping eye contact, leaning forward, or moving toward the student. Approval can be indicated through smiling or head nodding. The instructor can speak slowly, clearly, and in an approving tone to help the student understand in a nonthreatening manner. If an instructor does not understand what the student has said, then the instructor can try to paraphrase his/her statement and ask the student if that is what they meant. These behavioral changes can show the culturally different students that the instructor is making attempts to communicate with and understand them.

Wolfgang (1979) advocated that instructor training institutions do more to help train instructors to be more cognizant of the importance of nonverbal communication in the multicultural classroom, rather than primarily focussing on the verbal aspects of communication. He suggested a special nonverbal category should be developed and implemented when appraising practice instructors' performance. This category should encompass skill in using eye contact for showing and gaining attention, use of space, use of nonverbal reinforcements (e.g., head nodding), use and variety of facial expressions (e.g. frequency of smiling), body movement (e.g., walking around the classroom), use of hand movements, gestures for emphasis, distracting mannerisms, use of touch, etc. Similarly Porter (1972) suggested that instructors should be familiar with seven critical communication factors beyond linguistic

structural characteristics: attitudes, social organization, patterns of thought, role prescriptions, use and organization of space, time, and nonverbal nuances. Hurt, Scott, and McCroskey (1978) likewise suggested giving greater attention to such components as proxemics, touch, body movements, gestures, differentiations in response-time patterns, use and quality of voice, eye behavior, and usage of objects.

Current Multicultural Education Programs

As the implications of multicultural classrooms are becoming more fully realized and as the United States' schools are becoming increasingly integrated, it is important to put multicultural education concepts into practice. The implementation of such knowledge was investigated in an urban area comprised of several cultures--San Diego county. The county, located in the southwest corner of the United States, is bordered on the south by Mexico and on the west by the Pacific Ocean. The county covers 4,268 square miles and is now the fourth largest metropolitan area in the eleven western states. The city of San Diego is the second largest city in California and among the ten largest in the nation.

San Diego county has 27 elementary school districts. The San Diego city elementary school district is, however, the only district with a specialized department created specifically for disseminating multicultural education information. Other district administrators expressed awareness of the importance of cultural differences, but do not have funding available to effectively train instructors in this area.

Many different cultures are represented in the San Diego city elementary school district. The student ethnic census data for the district as of November 1983 reflected the following elementary (K-6) population:

	# of Students	% of Total
Hispanic (Mexican, Puerto Rican, Cuban, other)	12,927	22.0%
White	26,567	45.3%
Black	9,398	16.0%
Asian & Pacific Islander (Filipino, Japanese, Chinese, Korean, Asian-Indian, Vietnamese, Hawaiian, Guamanian, Samoan)	9,665	16.5%
Alaskan/Indian	131	.2%
Total Enrolled	58,688	100.0%

To accommodate the 58,688 elementary students and the 11,107 staff members, the district has several components to its system--the Race and Human Relations Program, the Second Language Unit, and the Instructional Media Center.

Created in 1972, the Race and Human Relations Program strives to foster student and staff personal growth, skills which promote positive race/human relations practices, and institutional practices which can creatively and constructively respond to the challenges of school

integration. It was designed for the benefit of all district students, administrators, instructors, classified personnel, and support staff, as well as parents and the community. To accomplish these goals, the program is staffed by eighteen facilitators. One of the main services provided by the facilitators is the staff development program. This is a yearly, three strand program that requires mandatory attendance by all 11,000 district employees. These include instructors, as well as bus drivers, cooks, administrators, librarians, counselors, resource staff, secretaries, and others. Each strand entails a two-hour, in service, workshop/seminar which provides cognitive information and interactional skills instructions. The first strand or Personal strand stresses self-awareness of intercultural differences for the employees. During the second strand or Classroom strand, the ways to create a positive learning environment for academic success for all students are discussed. The objectives in the third or Institutional strand focus on those institutional practices which support individual and classroom efforts to achieve harmonious racial integration.

Facilitators continue to work with the staff throughout the school year to implement the three strands' objectives. Staff members can also request more specific assistance in the form of workshops on the topics of self-awareness, cultural/ethnic awareness, intergroup/interpersonal relations, and problem-solving. Some specific workshop titles include "Basic Communication Skills," "Assessing the School Climate," "Developing a Positive Self-Concept," "Racism in the News," "Small Group Facilitation Skills," "Communication Styles of Instructors," and

"Team Building." The facilitators also provide such services as consulting, teaching demonstration lessons, developing materials, and teaching continuing education classes.

In addition to conducting the staff development program, the facilitators help coordinate the student development program. A cultural strand is now included in the social studies portion of all student curriculum. Facilitators conduct group training sessions with staff, give demonstration lessons in the classrooms, and consult the instructors further, concerning implementation strategies of the intercultural content. The content revolves around the topic areas of self-identity, individual similarity and diversity, cultural similarity and diversity, interpersonal skills, and prejudice and discrimination. The program with its behavioral objectives is conducted for all grade levels throughout the entire school year.

Parents and other community members, as well as older students, are involved in the Race and Human Relations Program. They can serve on a school site committee with staff members. With the facilitators, these individual committees helped conduct a needs assessment, designed parts of their particular program, and established specific program objectives in accordance with general guidelines. The committee also evaluates the program's progress yearly and redefines the objectives.

The Second Language Unit plays a minor but helpful role for the San Diego city elementary school district concerning multicultural knowledge. One resource instructor in the Second Language Unit holds workshops biannually for district educators. The workshops are not

mandatory for district employees, but have received excellent evaluations by the approximately 30 instructors that have attended them. The workshops encompass mainly language acquisition but cultural differences are emphasized. The workshops are organized around four main topic areas, in addition to language acquisition. Cultural differences are exemplified in the backgrounds of various relevant cultures, the philosophies of these cultures, the cognitive styles of these cultures, and the manifestations in nonverbal behaviors of these cultures. The resource instructor offers suggestions for educators along with her detailed examples (e.g., using essay tests with no time limits imposed).

The final source of intercultural information in the San Diego city elementary school district is the Instructional Media Center--a resource facility for district instructors. Although much information is available, two books were found regarding multicultural education: Weber's (1978) Educating for Responsible Behaviors: A Teacher Training Course in Values and Multicultural Education Clinic Papers compiled by Payne and Redburn (1976).

Further Comments

With the increasing influx of immigrants to the San Diego area, the necessity of instructor training in cultural differences and their implications for elementary education is evident. The San Diego city school district possesses a fairly comprehensive system when compared with academic scholars multicultural education conceptual frameworks.

Some implementations of these concepts can be seen in the practices

of San Diego city elementary school district. Hunter's (1971) recommended changes in content, process, and structure can be seen in the practices of the Race and Human Relations Program. For instance, adding the intercultural strand to the students' curriculum for the student development program is an example of a content change. Wagner's (1981) five suggestions are employed in various forms to help culturally different students become active, contributing class members. The facilitators special workshops on team building and small group facilitation illustrate Wagner's suggestion of having group projects as opposed to individual assignments. Another special workshop called "Communication Styles of Teachers" emphasizes adaptation of instruction style to students' learning styles in accordance with the concepts advocated by Gay (1981) and Ramirez and Castaneda (1974). Awareness of nonverbal communication in the classroom, which was prescribed by Wolfgang (1979), is emphasized in the bi-yearly workshops held by the Second Language Unit.

These few examples of the many practical applications of scholarly conceptualizations illustrate a gallant attempt to enhance multicultural education. To ensure current and future success of the Race and Human Relations Program, it is formally evaluated as a whole by the Evaluation Relations Program. In 1983, it was found to be operating in a commendable manner. The program staff informally monitors its' progress. The evaluation responses from staff surveys and individual workshops were, on the majority, positive. Attempts are made to correct elements of the program needing revision as rapidly as possible.

Multicultural education in all the districts of San Diego county is lacking to varying degrees. Although the San Diego city elementary school district is providing comprehensive coverage of multicultural education concepts, some of the detailed information is given only in the special workshops conducted upon request. Only 30 instructors have attended the Second Language Unit workshops. Other districts in the San Diego area have no means to effectively train instructors in multicultural education, but they do have access to the Instructional Media Center. However, containing only two books on the subject, it is not very helpful.

To ensure the success of all United States' students, and the whole educational system, increased public awareness is needed to gain funding for the creation of new training programs and to further develop existing training facilities. Considering the wealth of information that intercultural communication scholars possess and the possibility for our future students, providing affordable workshops for elementary school districts with limited funding, seems warranted.

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